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V.L. Stump

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EVANGELICAL VISITOR

J A Keefer
R R No 2

10-20

THE PERFECT DAY.

Clearest days of sunshine fair
Full of pleasure and delight,
Soon must loose their splendor rare
When the daylight turns to night.
But in regions far beyond,
In a grander, nobler sphere,
Never ending joys abound
And no evening shades appear.

Strength of youth must soon decay
As we near the setting sun;
Like a flow'r we pass away
When our day on earth is done.
But on yonder shining shore
With our blessed Saviour dear,
We shall live to die no more,
Free from sorrow, pain and fear.

Jesus will our strength renew
Till our life on earth will close,
Then among the faithful few
We shall rest in sweet repose.
O the bliss of endless day
With our Lord and loved ones dear,
Where all tears are wiped away
And no shades of night appear.

A BI-WEEKLY PERIODICAL

EARNESTLY CONTENDING FOR THE FAITH ONCE
FOR ALL DELIVERED TO THE SAINTS.

NOTICE TO POSTMASTERS:—Send notices of change
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OUR MOTTO

Hab. II: 14-Psa. XX, 7.

Vol. XXXII.

NOVEMBER 17, 1919.

No. 22.

"HITHERTO"—"HENCEFORTH"**"Hitherto hath the Lord helped us"**

(I Sam. 7:12) were the words of Samuel the seer as he set up the stone of remembrance in times of stress and strain. "How long?" was the cry then, as now "for it was twenty years" since the Ark of God had been in their midst, "and all Israel lamented after the Lord." Their condition was bad, for "strange gods, Baalim and Ashtaroth," were right in their midst. Their position was serious, for the lords of the Philistines were their overlords, and oppressed them sore. Internal revolution was increasing (chap. 8:6), external oppression was likely to overwhelm them, so that "waterpoured out" (vs. 6) aptly described their weakness in the sight of God and man.

Yet with all their failings and foes the promise held good, "If ye return unto the Lord with all your heart, put away the strange gods, and serve Him only, He will deliver." They put it to the test, confessed, forsook, and found mercy. When the slain lamb was being offored up the Philistines drew near to battle, but the Lord appeared as Captain of His host, put in operation His myriad cannons of "thunder," so that the enemy was subdued, and "came no more" to the fray.

Then Samuel erected the Stone of Help between Mizpeh (the watchtower) and Shen (the crag). So every lonely wayfarer in difficulty or sorrow, and every feeble company in distress or danger, between the Crag of Calvary and the Watchtower of the Coming, who "ceases not to cry unto the Lord our God to save" (vs. 8) will ere long raise their exultant "Ebenezer." May such abound during 1918

"HENCEFORTH there is laid up for me a crown * at that day" (II Tim. 4:8) wrote the noble warrior Paul at the end of long years of "perils" outnumbering by far the trials of to-day, yet mixed with "pleasures" unknown

to few of us to-day (II Cor. 11:26-27; 12:10.)

For more than thirty years he had been "in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft." Sometimes abounding, sometimes suffering need, "pressing toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:12). "Lo, at last a Roman dungeon and a felon's chain" appear to be all the reward for such abundant suffering and service. A sweet human touch is expressed in his longing for "the cloak" to keep his body warm and "the parchments" to feed his soul upon the things freely given of God.

Yet he looks beyond the dreary dungeon, the brethren who had forsaken him, the enemies who had opposed him, the overwhelming perils of the past. Even the axe of the executioner has no terrors for him. His eye is upward and onward. "My God shall supply" meets all the present need of "an ambassador in bonds." "The Lord shall give at that Day" is the radiant beam of hope in his soul.

Note also the largeness of that lion-hearted servant of Christ as he adds, "And not to me only, but unto all them also that love His appearing." No frowns upon his fellows, no anathemas upon his opposers, his eye on the Lord, he embraces all his own, and rejoices with them in anticipation of "His appearing."

Beloved in Christ, the darkness deepens, apostasy abounds in the church, and chaos in the world. Home trials and heart burdens are in our midst as never before. Look neither within nor around, else despair shall abound, but look up "till thou knowest that the Most High ruleth in the kingdom of men" (Dan 4:25), and look on to that Day when the good fight fought and the victory won the pierced Hand places the crown upon thy brow. Surveying the months and the years now gone, with all their vicissitudes and surprises, and peering into the months

or years ahead, let us join with the seer of the Old and the servant of the New Testament and sing:

"My God has helped me Hitherto, I know Henceforth he will."

—Hyp., in The Witness.

TRACTS! TRACTS!

General Conference of May 1919 decided to offer all tracts free for judicious distribution and the following classification will enable the persons wanting tracts to judge as to the kind they wish to order. They will be printed from time to time as demanded and the cost of same will be met with free will contributions. Stamps should accompany the order for tracts.

SOULS SAVING TRACTS.

Time, Death and Eternity.
An Interesting Conversation.
"We Would See Jesus."
The Worm that Never Dieth.
Points for Serious Consideration.
Death Eternal.
Whom Are You Serving.
Lost! Eternally Lost!
Retribution.
Repent for the Kingdom of Heaven is at Hand.

DOCTRINAL.

What We Believe and Why We Believe It.
The Scriptural Head Veiling.
Scriptural Exposition of Feet Washing.
Sanctification and Second Definite Work.

MISCELLANEOUS.

At God's Expense.
Clean Speech.
Dialogue.
Symposium.
Constitution and By-Laws of the Brethren in Christ church at 6 cents per copy Postpaid.
Send your order to H. G. Brubaker, Grantham, Pa.

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Spiritual Hymns of Brethren in Christ.
Cloth Edition only, single copies 40 cts each.
Lots of fifty or more, 37 cts each.
Spiritual Hymns of B. in C. Revised.
Limp Cover edition, single copies 15 cts each.
Lots of fifty or more 12½ cts each.
Cloth Board Cover single copies 35 cents each.

Lots of twelve or more 30 cts each.
These books are not prepaid, (carriage charges extra). Spiritual Hymns Revised can be ordered of M. L. Hoffman, Abilene, Kans., and both editions of J. A. Climenhaga, Grantham, Pa.

EDITORIAL

In this number of the paper we publish the obituary of Eld. Fred Elliott one of the church's most able men with tongue or pen and we have also received the obituary of Eld. John Knupp of Whittier, Cal. a minister in the church for many years. These deaths have come as a real shock to us but the climax was reached when we received a hastily written letter informing us that Bish. J. R. Zook had answered the summons of the death messenger while in the pulpit at Highland Church House, near West Milton, Ohio on Nov. 6, at 7:45 P. M. Death being due to apoplexy. The funeral was held at Franklin Corners, Ill., We hope to give particulars in next issue.

THANKSGIVING.

"Continue in prayer and watch in the same with thanksgiving." Col. 4:2;

The season of the year has again arrived when we expect the usual proclamation of the President of the United States to be sent broadcast over the nation, calling the people to assemble in their respective places of worship and offer thanks and praises to Almighty God for the mercies and blessings vouchsafed us during the past year. As we look over the vast sea of mankind and compare conditions which exist abroad and begin to count the many blessings which are ours to enjoy in this land of plenty we truly are made to exclaim with David "Enter into His gates with thanksgiving, and into His courts with praise; be thankful unto Him and bless His name." Psa. 100:4;

We are not sure tho that the mass of humanity is deeply sensitive of the blessings and mercies of God, for it seems that the one great thing which is threatening the prosperity of the churches and the country is apparent indifference of God's mercies and with all the triumphs of war with which this nation has been laden, there are not many people who have really given God the praise for the mercies shown towards us. There is in the world today a spirit of independence which will sooner or latter provoke God and will cause Him to take His mercies from us.

The world has never passed thru more serious times than in the past year and the amount of suffering has never been greater nor scattered over such a wide area, and this has been caused by the direct disobedience of the laws of God.

We do not know of course all that it to intervene the judgements of God, His chastisement had in it

a great mixture of mercy and this should be a cause for all christian people to crowd the sanctuaries of God and lift to Him abundant praise for all His tender mercies toward us.

There are many things for which we can give God thanks in particular. As a nation we have been blest in basket and in store and were the food stuffs of this country saved and used as they should be, there would be ample for all and much to spare.

It has been a year when many of those who were called to mobilization camps and to the seat of war were permitted to again return home and follow the peaceful pursuits of life.

It has been a year when the nonresistant church bodies were permitted to continue their worship unmolested and build each other up in the most holy faith.

It has been a year when we as a people were permitted to enter new fields of labor and lift up the crucified and risen Lord to hearts who seldom hear a message of real inspiration and gospel truth.

It has been a year when we could learn if we would the rapid fulfillment of the scriptures, as we saw the rapid strides made toward the return of the Jew to his native land, and also to look up with greater anticipation to the soon coming of Jesus.

We do not know of course all that is to intervene before His coming but we do know that the deepest of His saints are on the tiptoe of expectancy and we should not be much surprised if that long looked for event were soon to come to pass.

According to the Scriptures it is the duty of the Christian to "give thanks" (I Thess. 5:18; and to the devout mind and heart **Thanksgiving** is a **delight**. With the world it is not so and we are frequently made to think of the utter ungratefulness of many who are the constant subject of God's mercy and care.

Thanksgiving has never become an epidemic but grumbling has.

There still is a difference between thanksgiving and Praise. Thanksgiving can be humanly uttered but Praise (real praise to God) is Divinely inspired.

UPLAND CAL., CHURCH DEDICATION.

The New church building at Upland California, will be dedicated on Nov. 30th. This will be followed by a Bible Conference, beginning Dec. 2nd. and continuing to the 5th. with Love Feast following on the 6th. and 7th. Evangelistic services each evening continuing for an indefinite time as the Lord may lead. A cordial invitation is extended to all, and especially to the Brethren and Sisters who may be coming to the coast this winter.

C. C. Burkholder.

= CONTRIBUTIONS =

Supplementary To The Treatise On "Holiness and Empowerment."

J. R. ZOOK.

- (1) Present perfection.
- (2) Continuous perfection in advancement.
- (3) Full perfection or maturity.

"Let us go on unto full growth."

Perfection in purity is effected by cleansing.

Perfection in development is produced by growth.

When we get these two "perfections" clearly classified in our minds we will have no further trouble with the doctrine of sanctification as held by the church, and taught by the Holy Scriptures.

Perfection in purity is obtained by faith in the cleansing blood of Jesus, which cleanses from "all sin"—"perfect holiness."

Perfection in development is obtained by the proper and faithful use of the grace and gifts of God.

Cleansing implies subjection.

Growth implies addition.

Cleansing from sin is instantaneous.

Growth or development is gradual.

That the condition for development may be most favorable, we must be cleansed from "all sin"—perfect purity: "God sending his own Son in the likeness of flesh of sin, and as an offering for sin, condemned sin in the flesh (carnal mind); that (purpose) the requirement of the law might be fulfilled in us who walk after the Spirit."

"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate."

Provisions Made Also for Development.

"Every Scripture is inspired of God, and profitable for teaching, for reproof, for correction, for discipline, which is in righteousness, that (purpose) the man of God

(not repentant sinners) may be complete (perfect,) furnished completely unto every good work."

This quotation specifies the provisions made by God, himself, that the believer (man of God) may attain and retain perfection in the state and process of development.

By this we see that God equips, and qualifies us, that we may so meet our obligations and responsibilities to him and man, that he, in his holiness, can approve our efforts and accomplishments and call us perfect.

An Illustration.

To illustrate this truth, we take an apple in its earliest stage. It is perfect, but not fully matured. And as long as none of the laws intended for its perfect development and maturity are not abrogated or broken, it will remain perfect through every future stage of development, and finally be a perfect matured apple.

Its first stage of perfection, was not perfect maturity, but when considered in respect to its age and stage of development as all the laws intended for its perfect growth and maturity are responded and adhered to, it retained its first degree of perfection as it passes to the second degree, etc., until it reaches perfection in maturity.

So in which ever stage of development you examine that apple you will find it perfect. But if an insect should sting the apple and thus abrogate or break that perfect law governing its development, and insert a law or enemy to destroy it, just so soon it would lose its perfection.

Grow in Grace and Knowledge.

"Grow in grace and in the knowledge of our Lord and Savior Jesus Christ" (II Peter 3: 18).

There is no state of perfection in development in this life that excludes the possibility of advancement.

Babes in Christ need the "sin-

cere milk" of the word for development, while the "full grown man" needs "meat." Babes, though "inexperienced in the word of righteousness, may be perfect in the word of righteousness, may be perfect in the state in which they are found when age and stage of development are considered.

The full grown who are in a higher state of development, "by reason of use have their senses exercised," are not, and cannot be more than perfect. However, it is God's design that all shall advance to the higher stages of advancement. "Therefore leaving the principles of the doctrine of Christ and press on unto the full growth."

"He (Jesus) gave some to be apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints, unto the work of the ministry, unto the building up of the body of Christ; till we all attain unto the unity of the faith and of the knowledge of the Son of God, unto a full grown man," and continue to develop "unto the measure of the stature of the fullness of Christ—maturity.

"Be ye therefore perfect

as your Father in heaven is perfect." It is obvious, we cannot be as perfect as God in wisdom, knowledge, judgment, etc., But, when we carefully read the context of this quotation, we notice it strictly confines demands on us in relation to our enemies. "Ye have heard that it was said, Thou shalt love thy neighbor and hate thy enemy, but I say unto you love your enemies, and pray for them that persecute you, that ye may be sons of your Father which is in heaven; for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust.

Ye, therefore, shall be perfect as your heavenly Father in heaven is perfect."

"My little children, let no man lead you astray; he that doeth righteousness is righteous even as he (God) is righteous."—Christian perfection.

It is evident and the most reasonable thing to believe that all the demands that Infinite Love makes on us is within the compass of our possibilities when we have perfect love. "Love is the fulfilling (or fulfillment) of the law."

Perfect Love Described.

"God is love, and he that abideth in love, abideth in God, and God in him. Herein is love made perfect with us that we may have boldness in the day of judgment because as he is, so are we in this world. There is no fear in love, but perfect love casteth out fear; because fear hath punishment; and he that feareth is not made perfect in love."

Let us stop a moment right here and test ourselves. Have we any fear that has punishment? If you are a minister of the gospel, are you fearful you will be unpopular by preaching the whole truth; or that your collaborators will become more popular than you; or that your salary will be reduced; or that you will come in want and die a pauper? If we have any fears on these lines, we are lacking perfect love. Perfect love makes a full committal to God, and is "anxious for nothing." If you are a farmer, do you fret, after you have sowed or planted your grain, fearing it will not rain, or rain too much; or that when God has blest you with a bountiful crop are you afraid that you will not be able to garner it; or when garnered, are you then fearful your barn or granary might be destroyed by fire or a cyclone; or that the markets might break, etc? And when you succeed in marketing your produce or grain, and have the proceeds deposited in the bank, do you then worry about the bank breaking, or how to make a profitable investment?

Or when you are making hay, are you nervous about the weather and sometimes lie awake in bed listening whether it is raining or not? Are not your horses and cattle Gods? They are if fully consecrated to him who makes the

weather; and cannot we trust him with the hay which we are making for him for his horses and cattle? And if we are farming and making money for God, can not we trust his wisdom for weather, safety, prices, and investments after we have done our duty to the best of our judgment and ability? "Perfect love casteth out all fear. He that feareth is not perfect in love."

If you are parents, have you fears that God will take away your children? If so, why?

Are you God's child? Have you not fully consecrated yourself to him? If so, then you are raising a family for God, and your children are his children. And should it not be the easiest thing in this world to trust God with his own after we have done and are doing our whole duty, which we will do when our love is perfect?

If you are in a mercantile business, are you fearful of going under by losing your trade, etc.? If you are, why? Has God called you to that business? If he has, can you not trust him for the success of the same? If he has not called you to it, then desist.

Are you anxious about dying too soon? or possibly that you may live to become old and decrepit, and become a burden to your family or friends; or that you might finally become so poverty stricken as to cause you to be removed to the country poor farm and die a pauper, and be buried in the potter's field? "Perfect love casteth out fear." "He that feareth is not made perfect in love."

"Perfect love, which is righteousness raised to highest power, appears everywhere as the central law of life" (Matt. 5:44; Luke 10:27; John 13:34; Rom. 13:10; I John 3:18-23).

Christian Perfection Illustrated.

"Jane," said mother, "do you truly love me?" "Yes, my dear mother," said Jane, "I love you more dearly than I do anybody else on earth." "Well, said mother, "I want you now to take up seamstressy, because you are old

enough to learn that kind of work." "Very well, mamma, I'll do anything you ask me to do, and try my best to please you."

"Now, I will show you how to make this doll's dress, and I expect you to do your very best." So the mother carefully showed her little juvenile learner how to execute the work. The loving and devoted little daughter assumed her task with cheerfulness, bending all her energies and skill to produce the best possible results, while mother was not asleep, but vigilantly observed her daughter's effort to see whether she gave the work her strictest attention until it was completed.

"Here, mother," said Jane, "I have finished this piece of sewing" while in her eye was a joyful glitter hard to describe. "I know you would have done it better, mother," said Jane, "but I did the best I could" "Well done, my darling, daughter. I am delighted with your work; and considering your age and inexperience, I call it perfect."

An unwise and loveless critic might have found fault with the work because some of the stitches were a little irregular, but the prudent and loving mother who knows the capability of her loving and faithful daughter better than anybody else, gave her pronouncement from a standpoint of love and justice and called it perfect.

Who could expect a babe in Christ, though wholly sanctified, to be as thorough in judgment, and in the exposition of Scriptures, and in church and mission work, etc., as one who has had years of experience, and time for study?

Illustration No. 2.

In a graded school there are three departments—primary, grammar and high school. It is one and the same school but divided into three grades. The examination day comes, when questions and problems are submitted to the various departments for test. Three questions and problems are

(Continued on page 16)

DOCTRINAL.

WASHING THE SAINT'S FEET.

W. O. BAKER, M. D.

Part I

The Wherefore, Where and When

Christ just before his crucifixion washed his disciples feet. We propose to make inquiry into the **wherefore** of this extraordinary act of the Savior.

Closely allied to the **wherefore** are the **where** and the **when**. Nevertheless the first is not determined by the two latter. But if the place and time are settled, certain difficulties in determining the object of his peculiar act will vanish. All these points are in dispute. Men learned and seemingly candid differ widely in their conclusions relating to this matter. It is not my purpose to question their honesty. It is but reasonable to hold, that a matter on which great minds differ so much, must lack clearness. And if there was anything of as much importance, that men did not differ on, it would be quite plausible; but when we see men of intelligence and seeming honesty differ and dispute about almost every thing, about which it is possible to differ, we need not wonder that in this also there is disagreement. Therefore we must do our own thinking and investigate for ourselves. Trusting for divine guidance we proceed with our inquiries.

We ask those that have not thoroughly investigated this subject to carefully and prayerfully follow our investigations and if they must honestly differ from the conclusions we arrive at, we only say, follow your honest convictions; if you agree with the same, we exhort you let your convictions lead you to practice accordingly.

Let the reader now turn to the gospel according to St. John 13: 1-17 inclusive and read carefully. The revised has in the second verse "during supper" instead of supper being ended, and in the tenth verse "bathed" instead of washed.

James Wilson in his Diaglott—free translation—has in the second verse "as supper was preparing." Geo. Campbell renders the same "while they were at supper;" and both have bathe in the tenth verse, Wilson renders "opheilite" in the fourteenth verse, in the close translation "are bound," in the free translation **ought** as do all the others.

Let us look at this narrative. What is there here that a majority of those who accept the Gospel of John as canonical will agree to accept? In analyzing this narrative it seems as if the following facts were indisputable: That at some feast, some where, after all the disciples present and the Savior were sitting or reclining round the table, he rose from the table, laid aside his mantle or outer garment, girded himself with a towel, poured water into a basin, washed the disciples' feet; wiped them with the towel and after resumed his place at the table: that Simon Peter refused to be washed; that the Savior told him if he washed him not he would have no part with him; that he pronounced all clean but one—his betrayer; that Peter did not understand this feet-washing, but received the promise of understanding it later; that the Savior, after he had resumed his place at the table, called the attention of his disciples to the fact that though Lord and Master, he had set them an example that they should follow as he gave it to them; that whatever the design was, it was enjoined upon them to practice to the end of the time; that if they are obedient in this, happiness or blessedness will be their reward. I see no escape from these conclusions. We will make use of these facts later.

Where and **when** disputed points. We will consider them together. The place and time are not essential to the validity of the act as an ordinance, nor do they call in question any of the incontrovertible facts above stated. That there are difficulties in reconciling the other evangelists with John must be admitted, and

learned critics place feetwashing at Bethany, and two days before the passover. But the majority place it at Jerusalem and some of them at the regular paschal feast while others think it occurred at a feast the evening before the paschal feasts. If it occurred at Jerusalem at either the regular paschal feast or at a special feast the evening before the regular time of the paschal feast, it stands connected with the eucharist. This is all that **place** and **time** affect, they, cannot change the nature of Christ's act. John mentions a number of incidents that the others do not; so do the other evangelists mention what John does not. But John mentions enough incidents that the other evangelists notice, to prove that they are speaking of the same feast. The following incidents are mentioned by Matthew, Mark, Luke and John: 1. The announcement of Christ's betrayal, Matt. 26: 15-21; Mark 15: 18-21; Luke 22: 21-22; John 13: 21-26. 2. Peter's denial of Christ foretold, Matt. 26: 33-35; Mark 14: 29; Luke 22: 34; John 13: 38. The above occurrences recorded by all the evangelists identify the feast record by the first three as the same one recorded by John. This involves the least difficulty in reconciling the evangelists. Jesus had sent Peter and John to Jerusalem to prepare the passover and specifically directed them where to go. Jesus and the twelve assembled there at the proper time. They surrounded the low table; Matthew Henry says they sat, but most of the expositors say they reclined as the custom then was at feasts. In reclining they would lie on the left thigh supported on the left elbow, faces toward the table and their feet behind them. If they reclined, in this position they were ready for the supper whatever that was, paschal or not, for our present purpose that does not matter; and in this they received feet washing. We are gravely told that Jesus only practiced an old custom, that the party had traveled from

Bethany to Jerusalem wearing sandals and hence needed that service. This is only an inference and a doubtful one. H. B. Tristram, of Durham, Eng., says, "The washing of the feet was an ordinary attention paid to strangers immediately after the arrival." * * * "But our Lord performed this menial office after supper has been at least begun, and his action has nothing to do with the refreshing to the newly arrived traveler. All the disciples had long since taken off their sandals, and were reclining at the low table on the mats or cushions spread around it, leaning on one elbow, with their feet stretched out behind them."—Sunday School Times, vol. 33, No. 40, page 634.

This learned man does evidently not believe this to have been an ordinary feet-washing for cleanliness and comfort, but believes that this had been done on their arrival and before reclining at the table. Supper being either in progress or ended: The Savior riseth from supper, washeth his disciples feet; all goes on in solemn silence until he cometh to Peter. Peter breaketh the silence with the question, "Lord dost thou wash my feet?" Jesus replies, "What I do thou knowest not now; but thou shalt know hereafter." Does any one think that if this had been only to remove the dust that had accumulated on his feet during the day, that this would have been mysterious to Peter? Peter is obstinate; "Thou shalt never wash my feet," is his rejoinder. Jesus says, "If I wash thee not, thou hast no part with me. Peter flies into the other extreme and wants his hands and head washed in addition to his feet. Jesus replies, "He that is washed (or bathed) needeth not save to wash his feet, but is clean every whit."

Peter may have seen no necessity for having his feet washed, as that doubtless, had been done already. Again he may have felt himself unworthy to have so menial a service performed for him by his Lord and Master. But

when he learned that refusal would sever his relations with Christ, he in his desire to retain his discipleship demanded more than was required. After Jesus had washed his disciple's feet, he took his garments and sat down again. He now explained the significance of what he had done to his disciples. This constitutes the warp and woof of our present considerations.

As regards the custom of feet washing for cleanliness there is no doubt that it existed from the time that man first walked upon the earth. Who does not believe that Adam and Eve washed their feet in the gurgling streams of Eden. But that this custom prevailed in the formal way and to the extent, claimed by those who reject this act of the Savior as an ordinance, the Scripture testimony does not warrant. It is common to hear the assertion, "it was only an old custom." And an appeal is made to the scriptures, and this is generally accepted without an investigation. Let us look into this testimony. There are six instances recorded where water was provided and the guests washed their own feet and one where it is offered to wash the feet of the servants of a king. These seven instances occurred in the space of about eight hundred and sixty years. The first instance on record is found in Gen. 28:4. Abraham provides water to wash angels' feet as they journey toward Sodom. When they arrive at Sodom, Lot offers them water to wash their feet. Gen. 19:2. This according to Matthew Henry's chronology occurred in the year of the world 1898. Forty one years pass on and Laban offers water to wash the feet of Abraham's servant and the men that were with him. Gen. 24:32. One hundred and fifty one years elapse and Joseph's servant brings water for Joseph's brethren to wash their feet in his house. Gen. 43:24. Two hundred and ninety six years pass and a wayfaring Levite with wife and servants wash their feet in the house of an

old man who entertains them at Gibeah. Judges 19:15-21. Again three hundred and fifty three years roll away and David sends his servants to Carmel to bring Abigail to him as wife. She offers to wash their feet. I Sam. 25:41. At the expiration of another period of nineteen years David orders Uriah to go to his own house and wash his feet. II Sam. 11:8. Now over thousands of years go into history and not one syllable is recorded in the Bible of this peculiar custom, until we reach New Testament times.

The objector will say there were thousands of unrecorded instances during these periods of time. May be there were. Will you claim unrecorded cases? If they are admissible on one side they must be on the other. There are circumstances that point to unrecorded cases with all the force of circumstantial evidence, but they are not spread over centuries. Is it more probable inasmuch as history repeats itself, that this custom in a social way was lost and revived again from time to time during these periods? Will seven recorded instances, so far apart and scattered over such a long span of years, prove a prevailing and uninterrupted custom, as claimed? Would a Judge admit such evidence in court? It seems as if the verdict "not proven" would be just. We do not wish to be understood that the world's people did not wash their feet during this time. All cleanly people washed their feet for health and comfort. We speak of the social custom. But even if the uninterrupted custom was clearly proven, it would not affect the act that our Savior did on that memorable occasion. The rite of baptism was undoubtedly based on the practice of bathing, and the eucharist on the custom of breaking of bread.

If feet washing, as done by our Savior on his disciples is conceded to mean anything more than cleansing of the feet, it passes out of the realm of common custom

EVANGELICAL VISITOR

A BI-WEEKLY
RELIGIOUS JOURNAL

Committed to the teaching of Justification, Sanctification. The Second Coming of Christ, Divine Healing, and all sacred ordinances and truth pertaining to the christian life.

It is an earnest advocate of gospel missions, at home and abroad and stands ready to espouse every good thing in Christ Jesus.

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To Correspondents.—1. Articles for publication should be written on one side of the paper only. Write all business letters on separate sheets.

2. Communications without the author's name will receive no recognition.

3. Communications for the Visitor should be sent to the Editor at least three weeks before date of issue.

City and Rural Missions, Homes and Orphanages.

San Francisco Mission 3739-20th St., in charge of Sr. Maggie Sollenberger and Workers.

Buffalo Mission, 25 Hawley St., in charge of George and Effie Whisler.

Chicago Mission, 6039 Halstead St., in charge of Sarah Bert and workers.

Philadelphia Mission in charge of Eld. Wilbur Snider and wife, 3423 N. 2nd. St., Philadelphia, Pa.

Des Moines, Iowa, Mission, 1194 14th. St., in charge of Bish. J. R. Zook and wife Dayton Mission, 601 Taylor St., in charge of W. H. and Susie Boyer.

Chambersburg Mission, in charge of A. O. and Elizabeth Wenger, 463 Center St.,

Lancaster Mission, in charge of George C. Haagen and wife, 633 Manor St.

Bethel, Mission, in charge of Bro. and Sr. D. E. Jennings, Sylvatus, Va.

Messiah Home, in charge of Herman T. and Alice Frey, 1175 Bailey St., Harrisburg, Pa.

Messiah Orphanage, in charge of Herman and Laura Miller Grantham Pa.

Jabbok Orphanage, Thomas, Okla., in charge of Bro. and Sr. P. B. Freisen.

Mt. Carmel Home, Morrison, Ill., in charge of Sr. Katie Bollinger, and Harvey W. Hoke and wife.

Liv F. and Lizzie Sheets, Mill Hall, Pa., R. 1.

NAMES AND ADDRESSES OF THE
TREASURERS OF THE DIFFERENT
BOARDS.

Home Missions:—H. O. Musser, Elizabethtown, Pa.

Beneficiary and Poor:—D. R. Eyster Thomas, Okla.

Executive Board:—Amos Wolgemuth, Mt. Joy, Pa.

They pray the best who pray and watch,

They watch the best who watch and pray,

They hear God's fingers on the latch,
Whether He come by night or day.

—REV. Edward Hopper.

* * *

Isaac's Wealth. "The servant brought forth jewels of silver and jewels of gold" (Gen. 24: 53). These were the earnest of Isaac's plenty in the far-off land. Rebekah and her friends enjoyed these things long before she saw Isaac. The child of God enjoys many blessings in this life, such as "peace with God," "forgiveness of sins," and in addition he has the glorious prospect of "pleasures for evermore" in the life to come (Ps. 16: 11). —Tract.

THE WAY TO GIVE

Robert Carter loved to tell a story of one of the elders of the Scotch Church, who came to New York a poor boy, and, when he had earned ten dollars by wheeling goods in a borrow, attended one evening a meeting of the church called to pay off a debt. When subscriptions were asked for, the lad gave five dollars, which in after life he declared to be the largest gift he had ever made, being one-half of his earthly possessions. This good man afterward amassed quite a fortune, but a large portion of it was swept away in a fire. Shortly after, Dr. McElory was going about, as was his yearly custom, collecting money for the various church charities; but he passed Mr. R.—'s door, thinking that he would spare him the pain of refusing his usual gifts. Mr. R.—met him on the street, and said, "You have not called on me yet for my subscriptions." "No," said the Doctor, "I had not the heart to ask you, knowing how heavy your losses have been." "Retrenchment with me must not begin at the house of God," was the noteworthy reply. "I shall double my subscriptions this year."—Sel.

APPEAL FOR HELP.

Inasmuch as Sr. Katie Bollinger has labored faithfully in the Home for a good many years and since she is at present on the verge of a nervous breakdown,

Therefore, the Board of Trustees have granted her temporary relief just as soon as someone can be secured to take her place a few months. Man and wife preferred.

We also wish to call attention to the fact that no one has answered to the call for a man and wife to come as permanent helpers. Surely the Lord is calling some one. Correspond at once with Bro. J. A. Garwick, Celesta, Ill.,

H. W. Hoke, Sec.

"Delight thyself in the Lord; and he shall give thee the desire of thine heart."

Marriages

SWALM.—LANG.—On the evening of October 19, 1919, at the home of Bro. and Sr. Merton Klippert of Kindersly, Sack., there occurred the marriage of Bro. Edgar Nicholas Swalm and Matilda Lilly Lang. Eld. A. M. Carmichael officiating.

Obituaries

ELLIOTT.—Eld. Fred Elliott died at his home near Richmond Hill Ont., Oct 14th. in his 68th. year. Bro. Elliott was born in Sheffield England, July 24, 1852 and came to Canada in July 1862; was converted and joined the Brethren in Christ church June 1876, was elected to the ministry June 1882. Sept 17, 1874 he was married to Elizabeth Horner and for over thirty seven years they shared each other's joys and sorrows on the parental homestead till the parting summons came. Again he was married on June 10, 1913 to Esther Jemima Knisley of Walpole, who so tenderly cared for him thru his many afflictions. He was the father of six children all of whom survive him and who keenly feel the loss of a kind father, whose great concern was the welfare of his children. In his death which was caused by injuries received through a fall from a tree, he will be missed in the home and community and the church at Markham has sustained an irreparable loss and vacancy which no one can fill. His stately form, vivid mind, fluent tongue and inspiring sermons, with his gifted writing sprinkled with poetic inspiration and a godly life, wielded for him an influence both far and near such as few could win. In his last testimony he left a bright assurance when he said, "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto Him against that day." We feel to extend our deepest sympathy to the bereaved family. Funeral services were conducted at the Heise Hill church by Eld. T. S. Doner, assisted by the home minister. Text Rev. 22:4. Interment in adjoining cemetery.

BENNER.—Albert Benner died suddenly of heart failure on Oct. 11 at his home in Sherkston aged 60 years 8 months. He leaves to mourn, his wife, (Sister in the church) and two sons and two daughters all grown up. Funeral Tuesday from the house to the U. B. Chapel of that place.

obsequies by Jesse. D. Winger assisted by A. Bearss, Subject—"Pardon by unconditional Surrender" Isah 55:6-7. interment near by.

WENGER.—Sr. Catharine Books Wenger, oldest daughter of the late Bishop Samuel Books, of Dauphin and Lebanon District passed peacefully away at the home of her sister on South Fifth St., Lebanon, Pa., on October 8th, aged 74 years, 11 months, 29 days. She is survived by four sisters and two brothers, Eld. Jacob D. Books Cleona, Pa., being one of them. She was converted when twelve years of age and united with the church of her choice and remained a faithful and consistent member unto the end. Funeral services were conducted at the Fairland Church by Bish. H. K. Kreider and H. M. Hostetter. Text Psalms 132:14. Interment was made at the Brethren's Cemetery nearby. Thus ended a long and useful Christian career. Peace be to her ashes.

GOOD.—At the home of her niece, Mary Armstrong, near Des Moines, Ia., Oct 13, 1919, Mrs Sarah Good, wife of the late Samuel M. Good 80 years. With her parents she moved from Ohio to Iowa in the early fifties. They lived on a farm, but after marriage lived many years in Des Moines. Later, with her husband, made her home in San Diego, Cal., She came east on a visit and seemed quite well. She went as she desired, suddenly, being due to apoplexy. Those who heard her will not soon forget her earnest prayers, both in family worship and church. In her home neighborhood and church she was always busy, when not otherwise occupied, ministering to the sick and needy, urging sinners to seek salvation, and warning careless professors. Having taken a partial course in medicine and nursing, and being led by the spirit, she was well qualified to comfort the afflicted and discouraged.

McTAGGART.—Alexander McTaggart was born August 21, 1844, in York Co. Ont. Died at his home in Stavner, Ont. Sept. 30, 1919. aged 75 years and nine days. In 1872 he was united in marriage to Sarah Doner. To this union were born eight sons and one daughter, three of which died in childhood a sorrowing wife and six sons survived Bro. McTaggart was converted and united with Brethren in Christ church in 1877—elected to the ministry in 1883. To which calling he served faithfully though being afflicted many years with asthma.

The last thirteen months of his life he suffered very much with stomach trouble, which he bore with wonderful patience. He was fully resigned to Gods will. Though the brother was failing fast yet the end came as a terrible shock to his wife—dropping dead on the floor as he was preparing to retire for the night. Being of a kind and loving disposition he was loved by all. Funeral services were conducted at the house and also at the second line church by Bro. D. W. Heisey, of Gormley, Ont. from Rev. 14:13, also Palms 132:14, interment in adjoining cemetery.

BEARING OF BURDENS.

A young lady was sitting at her open window. Glancing toward the ground she saw a large ant carrying a burden too heavy for its strength.

Time after time started on the upward journey from the ground to the window ledge, only to fall to the starting point. At last the observer placed her hand where the ant would fall into it, and then carefully lifted the little laborer and his heavy burden to the window ledge.

What a lesson for Christ's followers! How often we try to carry our burdens of sickness, of privation, or worry. Our loving Saviour is just above us, seeing our every need, knowing our innermost thought and motive. He is so willing to lift us and our burdens from the lowest depths of human helplessness to heights of undreamed attainment, if we will only let him.

Is it any wonder that unbelievers are still convinced that there is nothing in Christianity, when its most earnest advocates are worried and fretted over daily annoyance, and go about with faces clouded with anxiety, when, if their religion is a reality to them, they should only reflect the light of God's love?—S.

What must he be, the great Master Workman, seeing that all the unselfishness, compassion, and love that are continually shining out in our humanity are but faint reflections of Him!—Kate M. Hamilton.

HOME MISSION. ORPHANAGE AND TENT REPORTS.

SAN FRANCISCO MISSION REPORT

"For we are laborers together with God; ye are God's husbandry, ye are God's building," I Cor. 3:9.

We rejoice in Him for all His blessings received during another month. It has been a precious time of seed sowing for the Master. We have had the heavenly joys of seeing some find their way to the foot of the cross. How precious in His sight is the return of the wanderer! There are many of them in this great city, so full of sin. How we long to see many of them rescued from the power of evil and find the living God who is able to save to the uttermost, "whosoever will," also to satisfy every longing of the soul and keep until the end. We need your continued prayers. The Lord will reward every praying child of His.

We have had our dear Bro. and Sr. Wagaman and family, Bro. Franklin, Bro. and Sr. Bert with a few others from Tulare, Cal., visit us during the month. We enjoyed their fellowship and inspiration in the Lord.

Thank all who have so kindly supplied the needs again to push the battle for Christ.

RECEIPTS.

Hall offerings, \$74.70; H. M. Board, \$30. Demas Penafior, \$1; Hamlin S. S., Hamlin, Kans., \$24.50; Sr. J. W. Book, Ramona, Kans., \$25;—Total. \$155.20.

EXPENDITURES.

Table supplies, \$37.44; carfare, \$9.90; Home inci. \$7.23; Fruit for canning, \$5.95; Sr. Hoover, \$10; hall rent, \$30; hall exp. \$3.70; light for two months. \$6.23; house rent. 18; gas. \$4.37. —Total 132.82.

Bal. on hand Sept. 1st. \$153.58.

Bal on hand Oct. 1st. \$175.96.

OTHER DONATIONS.

Grapes, apples, two chickens, etc., by Sr. Haugh, Bro. J. B. Winger's, Sr. Bert, Sr. Eyer, and Bro. Wagaman's. 12 doz. eggs, Tulare Brethren. 1 comforter, Bethel Sewing Circle, Detroit, Kans.,

Yours in His service,
Maggie E. Sollenberger and Workers.

Where the love of God and man does not prevail, there is no religion.
—Dr. Adom Clarke.

CHICAGO MISSION.

Oct. 13, 1919.

"They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, and they shall walk and not faint." Isaiah 40:31.

"God worketh for him that waiteth for Him" Isaiah 64:4.

"In the day that I cried, He answered me and strengthened me with strength in my soul" Psalm. 138:3.

Often during the past summer, the above precious promises have come forcibly to us. In this day of man's boast of wisdom and strength, we need to be reminded continually of our only source of strength. It would, indeed, satisfy our adversary to have us so engaged, even in spiritual work, as to neglect secret prayer. "Satan trembles when he sees the weakest saint upon his knees. He mocks at our wisdom, laughs at our toil, but trembles when we pray." How tenderly God reminds us that the fountain of life is with Him and we drink only as we seek His face and give Him the pre-eminence in our lives.

God has been with us this past summer. We have held open-air services every Saturday evening near the Mission. We could trace no conversions as a direct result of these meetings, but were conscious of the Spirit's working. Over a dozen raised their hands for prayer one evening. Many tracts were distributed and we have asked God to bless the seed sown. On Sunday evening, open-air services were held directly in front of the Mission previous to the Gospel service. Many strangers came to the meeting as a result of the open-air effort.

There are several Gospel missions in our vicinity and Englewood is blessed with open-air services during the summer, as many as five services progressing within a few blocks of each other at the same time. People can never say they did not hear. We are glad for the deepening spiritual interest in the meetings; the attendance is good at all services. We are always pleased to have visiting preachers with us.

We were privileged to have with us for a three-day meeting in June, Dr.

Geo. D. Watson of California, whose presence and messages were indeed blessed of God. His messages were mostly prophetic and reminded us anew of the critical times in which we live. Our Sunday School felt the result of the vacation season, but our Home—Coming day on September 28th, witnessed a full house. "Let us not be weary in well-doing: for in due season we shall reap if we faint not." Galatians 6:9.

"The whole of our earthly pilgrimage is a sowing time, though we may be allowed to see, now and then, fruit resulting from our sowing; but if it were not thus, or if comparatively little fruit were now, in life, reaped, the 'dueseason' is coming. At the appearing of our Lord Jesus all will be made manifest. Our reward of grace will be given to us for our patient service then; and in the prospect of that day we have patiently to continue in well-doing. But this patient continuing in well-doing calls for much prayer, for much meditation on the Word of God, and for much feeding on the work and person of our Lord Jesus, in order that thus our spiritual strength may be renewed day by day" (Geo. Muller).

We thank all for their material interest in the work and covet earnestly your prayers for us.

In the Fight of Faith,

Carl J. Carlson.

COAL FUND.

Bal carried over from 1918 \$38.53.
Easter offering Mission \$18.12;
Esther Halverson Chicago \$10;
In His Name \$5; Unknown Friend \$50;
Elizabeth Bolton Chicago \$20; David Kreider Shannon, Ill., \$8; Joel Carlson, Detroit, Kans., \$6; S. E. O. \$16.33; Mrs. Clark Toronto Ont. \$10; W. Hardy Chicago. \$2; Mr Wilson Chicago, \$5; In His Name Kans., \$10; —Total \$198.98.

Purchased 19 tons Coal \$226.82; labor \$5.90. —Total \$232.72.

Report For Two Months Ending Oct. 15, 1919.

Balance carried over \$68.07.

Bro. Ohl, Ohio \$3; Bro. Brubaker Ohio, \$2; Jennie Glass, Chicago \$1; H. B. Hoover, Detroit Kans., \$10; Sr. Schmutz, Abilene, Kans., \$3.50; H.

Ohio, \$3; Sr. from Ontario, \$5; Pleasant Hill S. S., Hamlin, Kans., \$19.86; Sr. Book Ramona, Kans., \$5; Grace Book, Ramona, Kans., \$5; H. Gish, Abilene, Kans., \$5; Bro. and Sr. Heise, \$2; J. Leshner Abilene, Kans., \$3; In His Name \$10; Book, Estate, Ramona, Kans.,—Total \$175.43.

EXPENDITURES.

Provision, household, \$82.59; Fruit for canning \$12; Elect, light, gas for cooking, \$15.10; Furnace and other repairing \$14; Incidentals, \$10.79.—Total \$134.48.

Balance on hand \$40.95.

OTHER DONATIONS.

The Berts and H. B. Hoover, Kansas, eggs, chicken, cake. C. O. Musser, Abilene Kans., eggs, chickens. In His Name 2 bu. pears. Phillips fruit Co., 2 bu peaches.

PENNSYLVANIA TENT MEETING.

To the Visitor Family Greeting:—

Our tent meetings in Pa. closed with good interest. The first one was held at Montoursville and the second at Mill Hall. Both meetings were in charge of Eld. J. A. Climenhaga, with Bro. David Heisey and wife, and Sr. Miriam Benner as workers. The interest was good in both meetings and quite a number stood for prayer.

The tent was then moved to Franklin Co., and located one and a half miles east of Scotland. This was conducted by Eld. Wilber Snider of Philadelphia with Srs. Miriam Benner and Leah Sollenberger of Chambersburg as workers. These services were inspiring, the attendance large and the interest good. Bro. Snider brought the word with simplicity and plainness and a few souls gave heed to the truth and one man and wife expressed their desire to unite with the church. May the Lord bless the seed which has been sown that it may bring forth fruit to His glory.

Samuel H. Wenger
Chambersburg, Pa.,

MT. CAMMEL ORPHANAGE.

The fear of the Lord is the beginning of wisdom; a good understand-

ing have all they that do His commandments; His praise endureth for ever. Psalm 11:10.

Time is again here for another report to the Visitor, we feel to praise God for His care over us again.

Since our last report to the Visitor, helpers have come to us in the persons of Bro. and Sr. Heise of Calif., but we regret that their stay is only for a short time, as they are needed so much. We trust the Lord is speaking to some one else to come and fill the place. We know God will do His part but will those to whom he is talking be willing to say "yes."

Sr. Beulah Musser is with us for a short time, also, and Sr. Bollinger is in Chicago, for a rest, which she needs very much. As soon as other workers are secured she will be relieved for awhile from her duties, because of her health.

School opened this Fall with Sr. Anna McCulloh as teacher. She is making her home with us where she can have quiet evenings for rest and study. We are glad that God has again raised up one who in answer to His call to service, willingly and gladly gives herself to the school work.

Two little boys, aged four and eight years have recently been taken into the Home. They are from Chicago, and had been deserted by the mother. It is hard to understand how a mother can leave such little children without a mother's care and love.

Mention was made in the last report of Mrs. McKinney who had been helping in the work of the Home, this summer, but she has left to take up the position as matron in a Day Nursery for children at Sterling, Ill., Her help was much appreciated.

We were very thankful for the privilege we had of having the tent meetings here at Franklin Corner, for two weeks. Our only regret is that the meetings could not continue longer. Bish. J. N. Hoover, of West Milton, Ohio, conducted the meetings. He was accompanied by his family, also Sr. Lila Coon and Bro. Irvin Hoover from Ohio. The first week of the meetings here helpers came from Ohio, Bro. and Sr. Jesse Wenger, and Bro. and Sr. Elmer Hoover. They were an inspiration to the meetings. Al-

though we didn't see the results that we hoped for, yet we believe that the seed sown will some day bring forth fruit. Two of the Orphanage girls were saved, for which we praise the Lord, and we trust that those that are yet away from God will see their privilege and yet turn to Him.

The first meeting in the tent was a missionary meeting, conducted by Bro. and Sr. Broyles of Calif., and Sr. Coon. We enjoyed their messages and also for the privilege of having them in our midst. May the Lord bless them as they continue on their way to the foreign field.

Continue to pray for the work at this place, and that the Lord will send forth the needed workers.

Yours in the Master's service,

Mrs. Elizabeth Hoke.

FINANCIAL.

Report for July, Aug., Sept., 1919.

RECEIPTS.

Balance carried forward, \$20.52; Union S. S., Garrett, Ind., \$15; Valley Chapel, Ohio, \$18.60; A friend, Ill., \$10; Portland Social Club, Phophets-town, Ill., \$30; A friend \$1; Silverdale Harvest Meeting, Pa., \$52; Bethel S. S., Kans., \$35; J. A. Garwick, Coleta, Ill., \$9.47; W. E. McCulloh, Morrison., \$25; A friend, special for light plant, \$100; Mrs. Stevenson, Chicago, Ill., \$10; Harriet Gough, Chicago, Ill., \$10; J. George, Goodman, Mo., \$100; Brethren of Clay Co., Kans., \$50; Mrs. Jacob Book, Ramona, Kans., \$25; Mr. Shilling, Milledgeville., Ill., \$10; A Friend, \$3; Boy's earrings \$127; County allowance, \$90.—Total \$741.59.

EXPENDITURES.

Groceries and flour, 482.26; dry goods, \$109.68; shoes, \$44.75; hardware, \$34.20; school books, \$9; gas and oil, \$44.70; labor, \$6.15; Miscellaneous, \$10.02; —Total. \$740.76.

OTHER DONATIONS.

The use of Bro. Garwick's binder to cut 38 acres of grain. One registered pig, Bro. Ralph Voss Morrison, Ill., box buttons, friends, Messiah Home, Pa., box buttons, Mrs. O. Hill, Ill., box dry goods, Country Club, Phophets-town, Ill., box useful articles, Benefit

Club, Prophetstown, Ill., also Sr. Fanny Saunders, Springfield, Ohio; one bushel onions, Ralph Voss, buttons two sisters, Harrisburg, Pa., one comfort, two pillow cases, two tea towels, Mrs. Joe Harshbarger, Union, Ohio, underwear, Alice Thompson, Chicago; one broom, Bro Garwick, 2 bushel of onions, Bro. McCulloh, Morrison, Ill., dried cherries, Mrs. Elam Harlem, Kans., Meat, Lutyen and Matthew, Morrison, Ill.,

UNPAID BILLS:

Groceries, \$150; coal, \$125; Mattresses, \$54.60; Single beds, \$162.75.
—Total \$492.35.

You will notice by the report that we have quite a sum of unpaid bills which we are sorry to report, but we have no apologies to offer. Some may wonder why we have purchased single beds and mattresses. It is the requirement of the Department of Public Welfare of the State of Illinois. It is also required of us to put up metal fire escapes on the Orphanage building. So you see these are unavoidable expenses and we humbly ask your prayers and cooperation in meeting them.

H. W. Hoke, Treas.

REPORT OF MEETINGS IN SASK.

To the Readers of the Visitor:—

Greeting. Ps. 32. Bless His dear Name!

I want to write a short letter through the columns of the Visitor giving an account of the meetings which we held in Canada during the summer months.

I left home Filer Ida June 23rd. '19, arriving at Delisle, Friday 27th. Bro. Reuben Climenhaga met me and in a few minutes we were in his home, meeting the family and found them all well

The following Sunday we began our meeting at this place in a schoolhouse continuing two weeks. The attendance was not large but quite regular. Bro. Smith of Chicago was with us here and people of other denominations were quite an inspiration to the meetings. There were three conversions one being a man upwards of forty years, several renewing their coven-

ant. We enjoyed this meeting and the fellowship of the saints very much.

Monday morning July 20th, we began to move to our next appointment, which was Kindersly.

Bro Abram Winger, wife, son Harold, Sr. Katie Johnston and myself made up the party, traveling overland a distance of 130 mi., arriving in time for the evening meeting. At this place we have a fine church building, not so large but very convenient for Church S. S., and Love Feast occasions.

Here we had four weeks' meetings. The attendance was good except when interrupted by rain. A very fine spirit was manifested all the way through. Here as at the other place we had people of other classes helping, taking quite an interest in the salvation of the lost. Conviction rested upon the people and a number yielded to the Lord. These souls were earnest and took an active part in the meetings, as do those who are truly born of God.

At the time of the Love Feast several united with the church, later, a few more and we are expecting others to follow. We wish to say there were others who received help during these efforts and renewed their consecration and as a result were made to rejoice in our coming grace and victory.

We especially want to thank the Brethren in Canada for their kindness and their liberal offerings. God bless them all.

Yours for the lost of earth,

D. L. Graybill.

P. S. D. V. we leave home Oct. 28, for Pa., where we expect to labor for some time during the winter our first appointment being at Connoy Church, beginning Nov. 9, '19,

BETHEL MISSION,

SYLVANUS, VA.

Beloved in the Lord:—

Greeting in Jesus' precious name who has given Himself for us and blessed us with all spiritual blessings in Heavenly places. Praise His precious name forever. We praise Him that, through the redemption we have through His blood, we are able to re-

port victory over sin, flesh and the devil. Since our last letter we have been having some blessed feasts on spiritual things. Bro. Ulery was with us almost four weeks, during which time he preached the Word with power and effect. Our meetings closed Sunday Oct. 19th. About 2 P. M. four precious souls were buried with Him in baptism. They included mother and daughter, and the daughter's two sons, age fifteen and seventeen. I will give names so that if in the future their names are heard they may be located. Sr. Leah Gray, her daughter, Sr. Eleanor Dalton, and sons, Oscar and Roy. Some of the Brethren who have been here will remember them. They all have blessed experiences of deliverance. It was blessed to hear their testimonies. Sr. Dalton had been addicted to the use of snuff since a child, but was wonderfully delivered from same. Sr. Dalton's next two children in age made a start in the meetings too. We feel that with the flock that God has raised up we have much to praise Him for, since they are all of a steadfast character. An aged sister from the Church of the Brethren transferred membership to our number. She is eighty-seven years old, but a blessed old pilgrim. She says that our meetings have been a great blessing to her.

We are made to rejoice over the success of the meetings. The attendance and attention was fine until the last week. The last week we had rain almost every day so that people were unable to come out very much. The Lord granted the weather to clear up for the conclusion of the meetings so that the attendance was fine. We estimated between three and four hundred at the baptizing. Also Saturday night and Sunday the Chapel was crowded. There were many who held their hands for prayer and had a real hunger after righteousness but failed to go through.

Next Monday we expect to begin a series of meetings at Baker Mines about three miles from here. There are a lot of hungry souls there who expressed desire time after time in the meetings, but failed to launch out into God's love. We expect to see a number of them press into the king-

dom. We ask an interest in your prayers in their behalf.

We expect Bro. and Sr. Paul Goodling from Pa., to move down with us to help with the work sometime toward the close of the year. They have bargained for a small place near the mission. We will truly be thankful for their help.

Our Sunday School is not so large as it was last summer, but we look to the Lord to help us in keeping the children interested. We found it necessary to change our hour of Sunday School from afternoon to morning so that took some of our pupils away from us.

The enemy put up a great fight during the meetings in opposition to holiness, but his opposition had to give way to the mighty onrush of the truth. We do praise God for the great victory he accomplished during the meetings. We feel that the foundation has been laid for a great work in the future.

We wish to thank all who helped to supply our needs, and pray God to richly bless you all for your liberal offerings to further the work. We look forward to the work being more able to support itself another year. This year we have had to buy so much, much more than we desired.

Before closing we wish to say that the converts have taken the humble way of the cross. It did our hearts good to see them step out desiring to have plain clothes for baptismal service. These the Sisters hurriedly prepared for them. Please pray for us.

Yours in the blessed service of the Master,

Bethel Mission Report for September.

RECEIPTS

Balance carried over, \$37.60; Bro. T. M. Books, 5; Bro. and Sr. S. M. Myers, \$10; Mrs. W. C. Deemy, and daughter, \$4.25; Sr. Frances Hershey, \$2.50. —Total \$59.35.

EXPENDITURES

Groceries, \$18.47; freight, \$.30; chop, \$6; mdse. and leather, \$8.65; bibles, \$5; harvest seed etc., \$8.47; fertilizer, \$12. —Total \$58.89.

Balance on hand \$.46.

Denny E. Jennings and workers.

REPORT OF KENTUCKY TENT MEETINGS.

To the readers of the Visitor, Greeting:—"Say ye not, there are yet four months and then cometh harvest: Behold, I say unto you, lift up your eyes and look on the fields for they are white already to harvest."

It was the writer's happy privilege to be one of the number who went with the tent to hold meetings in southern Kentucky.

Our first location was three miles from Columbia, the county seat of Adair Co., thirty miles from Tennessee-line and thirty miles from railroad.

We believe God himself directed to this place, not only because He so graciously manifested His presence and approval, but it was a community with out a church, and in which there had been no religious services for years with the exception of Sunday School held in the school house.

The people recieved us with kindness and hospitality.

We pitched our tents in Garlin school yard and we needed no other advertisement: tho' there are few telephones the news soon spread. Living as they do in their little homes nestled among the hills, it required quite an effort to come over the rough dusty roads to the services. But it surely blest our souls to see them coming, not in soft cushioned autos but in delapidated carriages, in gravel wagons, on horse back and many of them walking for miles night after night.

How eagerly and quietly they listened to the gospel message as they were given out in song, testimony and preaching.

To us it was the old, old story of salvation thru' faith in the blood of Jesus, but to some who were unable to read and to many others it seemed a new story for they told us they had never heard it on this wise.

As a full gospel was held up from time to time, conviction took hold of hearts and many stood for prayer; but as they realized more fully what it meant some drew back. However we are glad that some with bitter tears confessed their sins, and we believe God did a real work in their hearts.

We were told there were over a thousand people on the grounds the last night.

From here we moved seven miles south near Roy, within sight of the foot hills of the Cumberland Mts., setting up our tents this time in a church yard.

At this place we found an altogether different class of people, nearly all professors.

There were a number of churches but nearly all closed for several reasons; division and strife among the members and inability to support a minister being the main ones. Here also they had had the teaching of holiness, but it had become so confused that the people (tho' their hearts were hungry) had become prejudiced against it.

The young people grown to almost manhood and womanhood had never been to a revival meeting and it was not long until a number of them came to the altar and were definitely saved.

One dear girl confessed that she had been using her mother's tobacco on the sly. (The mother later got deliverance). Others made public confession of sins at school asking forgiveness of the other pupils. I am sure you would have rejoiced with us could you have seen their shining faces and heard their clear ringing testimonies. Here we thanked God that he had taken us thru' on definite lines, had helped us to say the eternal "yes" to Him and had made us

"Ready to go, ready to stay,

Ready to stand the test.

Ready to stay at home and send

Others, if He saw best;"

And that now he had given us the privilege of bringing the gospel to this dear people. How we rejoiced together in the great love of God and His wonderful salvation.

Not only the young but a number of older people received definite help.

Five boys and five girls were baptized. Eight of these with their teacher being out of one school.

There had been strong objections to our pitching our tents at this place, but before we left all opposition seemed to have vanished and we were heartily invited to return to hold services in the church at any time.

Our next place was Mt. Olives, nine miles northeast of Roy. Going as we did in a semicircle made it possible, for some of the people, at least, from the other places to attend. Here we were told we would be among a very rough class of people, and were warned not to go; but although there was a large attendance, there was no disturbance what ever. To God be all the praise.

I was not permitted to be in this meeting, it being necessary for me to return home; but from the report of the other workers it was the crowning service of them all.

Teachers dismissed their schools and attended with their pupils.

One night the Lord gave them a real pentecost, the meeting continuing until three o'clock in the morning, the

hills echoing again and again with the shouts of the redeemed. Some were saved, others sanctified.

We are rejoicing for what God did for the dear people in those places, yet our hearts are made sad when we think of those who were not willing to yield to the convictions of the Holy Spirit; and of the many others who are yet in darkness. How they wept and clung to us when we left them, begging us to remember them in our prayers.

Will you join us in prayer that God may water the seed which has been sown and continue to care for it in His own way.

Dear readers, how our hearts were stirred when we realized that within twenty-four hours ride from our homes were souls with out a real knowledge of salvation, hungering for the bread of life. While here we have it handed out to us time after time, until we almost fail to appreciate the story of the cross, and the great price of our redemption; forgetting that "He was not willing that any should perish.

Let us ask our selves, "Am I His follower and can I live longer at ease, with a soul going downward, lost for the lack of the help I might give?" Shall we then as we hear others tell of the great need of the different fields rush out into the work with out any definite call or preparation for the same?

Prepared not only theologically and intellectually, but with that which is of greater importance, the deeper heart training which can be gotten only in the school of Christ, and which alone will enable us to stand the tests, and endure hardness as good soldiers of Jesus Christ. We once heard a returned missionary from China say that there were many missionaries (so called) that were a real hindrance in the spreading of the gospel. And while she told of the great need of more workers, she emphasized the importance of those who go as missionaries really knowing that they were definitely called of God, and that they have received the baptism of the Holy Ghost. We believe that will apply not only to foreign but to home missionaries as well.

"Have you caught the vision, what a soul is worth? It is far more precious, then the things of earth. Will you let Him fill you, with the Holy Ghost? O, to catch the vision, of a world that's lost? O, that men would tarry, for the Holy Ghost. O for holy passion, in the human breast, Bringing souls to Jesus, Here to find sweet rest."

Emma Dohner.

Pleasant Hill, O.

TESTIMONY.

Dear readers of the Visitor:—

A Greeting in the Name of Jesus, who died for the sin of the world, that we, the people of his own likeness might find peace and pardon for our needy souls, if we but meet the conditions He has set before us. I want to be obedient to what ever my master commands. The Lord has done so much for me that all my service can not repay for all he has done, and will still do if I but am willing to obey His bidding.

It is my desire to walk worthy of the vocation where with I have been called. Satan is busy trying to side track us. But if we give heed to the voice of Jesus we can soon know when we get off the right track or are nearing danger. How is this that we claiming to be a separate and peculiar people, a people of God, can we wear ribbons, silks, satins? And other such costly array like the world wears. Some one said the plain clothes won't save us, Praise the Lord I know they won't. But our pride and vain and costly clothes may help us to destruction. Not wishing to hurt any one. But let us pray God that we may be in His Divine order.

Your Sister in the Master's Service,

Hannah Myer.

I wonder how much we value our meeting. We go there, most of us, once a week, sit down for an hour, get up, shake hands all around, have a lovely chatting with our friends and go home, probably feeling a glow of respectability because we have been to meeting. There is nothing apparently exciting about it, there is nothing difficult about it. It has become almost a matter of routine. How much do we value our meeting? If we value it greatly is it not because it means a great deal to us? If to do our very best to discover something wrong either with us or the meeting, and it is our duty to find out which is at fault, and then apply a remedy.—Sel. by a Sr.

DR. STALKER'S HAPPY DISCOVERY

The Rev. James Stalker, the eminent Scotch preacher and author, tells of an experience in his early ministry which conveys a lesson of inestimable value to all ministers. The lesson is worth more than a four years' course in a refrigerator theological seminary. Hear the doctor's sweet little story.

"When I was first settled in a church, I discovered a thing of which nobody had told me and which I had not anticipated, but which proved a tremendous aid in doing the work of the ministry. I fell in love with my congregation. I do not know how otherwise to express it. It was as genuine a blossom of the heart as any which I have ever experienced. It made it easy to do anything for my people; it made it a perfect joy to look them in the face on Sunday morning. I do not know if this is a universal experience; but I should think it is common. For my part, I like to meet a man who thinks his own congregation, however small it may be, the most important one in the church."—Sel.

"ANYTHINGARIANS"

In one of Swift's dialogues occurs this:

"Lord M.—What religion is he of?"

"Lord Sp.—Why, he is an Anythingarian."

The subject of the above speculation is typical of the loose thinkers of all times. One fellow professes to experience pride in denouncing all "isms." Another pushes along the ancient remarks that "it matters not what a man believes if his life is all right." He is always with us who dispenses with religious convictions on the broad ground of "freedom." And then another reaches out and affects to appropriate a little portion of all religions. He is neither fish nor fowl, and is the true anythingarian or everythingarian, or nothingarian. —Ex.

REPORT OF THE HOME MISSION TREASURER.

TO OCT. 1, 1919.

RECEIPTS.

Gen. Con. Offering of 1919,	\$336.05
Jacob Bowers,	15.00
L. W. Wengert and J. O. Wengert,	130.00
By cash,	2.53
Anna R. Engle,	10.00
M. G. Engle,	15.00
M. G. Engle,	25.00
Clarence Beyer,	20.00
Anna Myers,	30.00
Paul Swalm,	35.00
N. Huntzburger Gratersford, Church,	15.00
C. Miller,	5.00
A sister Harrisburg,	8.00
A sister,	10.00
S. B. Longenecker, Ohio,	4.00
Mary Brener,	2.00
John Petuman, Carlisle, Pa.,	27.50
T. C. Hahn Canada,	70.00
Mastersonville, S. S., Pa.,	54.62
Mt. Pleasant, S. S., Pa.,	124.35
S. B. Longenecker, Bell Springs, Kan.,	15.07
Ira Weimer, Fairview, S. S., Ohio,	32.54
Wm. Book, Junita District,	16.50
C. A. Frey, Abilene Kans., S. S.,	25.00
B. Peters, Manheim, S. S., Pa.,	50.00
John Hershey, Coney, S. S., Pa.,	143.85
D. H. Brehm,	5.00
Chas. Swartly,	1.00
Saxton Bowers, Ohio,	30.08
D. B. Heisey, Offering of tent Meet.,	24.84
Ira Weiner,	24.00
H. R. Doutre, Leb. Co., Pa.,	26.25
S. B. Longenecker, Hope, Kans.,	23.92
Total,	\$1373.10

EXPENDITURES.

V. L. Stump, to Con. and Stationary,	\$ 30.00
C. C. Burkholder, to San Francisco,	50.00
Vi L. Stump, for tent,	775.60
M. L. Dohner, to Chicago,	6.50
V. L. Stump, to Chicago,	3.80
M. L. Dohner, to Kentucky,	16.64
V. L. Stump, Stationary,	4.25
C. R. Heisey, to Upland, Cal.,	75.00
Maggie Solenberger, and Rhoda Wenger,	150.00
N. F. Franklin,	60.00
N. F. Franklin,	50.50
Geo. Detwiler S. S., supplies,	2.43
John Climenhaga books for tent,	6.25
Anna Engle, to Sylvatus,	16.00
Wilber Snider, Phil.,	30.96
H. O. Musser, car fare,	42.80
C. N. Hostetter, to Sylvatus,	43.52
Geo. M. Bumet, for lumber tent,	44.03
N. F. Franklin, for workers,	30.00
M. L. Dohner for tent expense,	100.00
J. R. Zook, for coal for Mission,	100.00
Geo. Whisler,	20.00
W. H. Boyer,	30.00
D. E. Jennings,	30.00
Sarah Bert, and workers,	60.00
Geo. Haagen, and workers,	40.00
Wilber Snider, and workers,	40.00
A. O. Wenger,	20.00
H. O. Musser, tent supplies,	147.00
V. L. Stump, tent,	330.75
Wilber Snider,	73.54
Jesse Eyster, carfare,	125.00
V. L. Stump, carfare,	9.25
Mary Bert,	50.00
Maggie Solenberger,	60.00
V. L. Stump, tent expense,	35.00
L. T. Sheets, for moving,	75.00
V. L. Stump, S. S., supplies,	3.08
Total,	\$2786.75

This report is from Gen. Conf. until Oct. 1st. We greet all the brthren and sisters with Ps. 71:3. May the blessing of God abide with the church and the burden for souls rest upon our hearts that many may yet be brought into fellowship with Jesus.

We are glad to report victory thru Jesus thus far. Although the offerings have been liberal we see by the report that the expenditures exceed the receipts by more than fourteen hundred dollars. We pray ther may be those who will come up to the help of the Lord that the Board may be encouraged to push the work on.

We have made special efforts in tent meetings and were made glad to see so many souls seek pardon at the altar, in the three meetings held in different counties. Many calls came from other places and if the Lord tarries we expect to extend the work thru Pa., and Va., Trust there will be those to whom God can speak and who will say, Lord here am I send me." Souls are hungry for the simple gospel will we give it to them? Jesus said, "The fields are white already to harvest." May we all be at our best for God.

Your brother for souls,

H. O. Musser, Treas.

* * *

THERE IS EVERYTHING IN IT

Frequently we hear it said, "There is nothing in the Christian religion." Who says so? Not the person who has experienced the power of saving grace in his heart, who has enjoyed fellowship with Jesus Christ and the saints of God, for to all such, there is everything in it peace and joy in the Holy Ghost. No wonder that men and women have gone to prison and to the stake rather than to deny Christ and the reality of the Christian religion. Many of them have clung tenaciously to the divine realities, the glowing assurances, and the "Hope that maketh not ashamed because the love of God is shed abroad in the heart by the Holy Ghost," when facing shot and shell while in the front trenches, while facing death in its most cruel form. Nothing in it? Everything in it? A thousand times yes. "The fool hath said in his heart there is no God"—there is reality in the knowledge of sins forgiven and the bliss of a glorious immortality.—Sel.

* * *

A Christian traveler tells us of the following religious admonition on the subject of eternity, printed on a folio sheet. And it was placed, he understood, in every home in the parish. Understand well the force of the words: "A God, a moment, an eternity. A God who sees thee, a moment which flees from thee, an eternity which awaits thee. A God whom you serve so ill, a moment of which you so little profit, an eternity which you hazard so rashly."

WHAT THE USE?

A few months ago while in a railroad car, I overheard a conversation which furnishes much food for serious thought. Two seemingly uneducated women of the laboring class were talking of various commonplace subjects when one of them asked the other whether she was going to church.

"Going to church!" was the answer, "What's the use of going to church, anyway?"

This started me thinking. Are many people asking that question? Look around us and what do we see. The golf courses are crowded with men and women who see no use in going to church, while the country roads are dotted with automobiles whose occupants feel the same way. Yes, there are many people around us who do not care about religion. They are indifferent. Church means little or nothing to them, says a writer in *The Friend of Philadelphia*.

And there are others who go even further. They also are not interested in church, but for a different reason—they do not believe in it. I have a friend who is an extremely interesting man in many ways. He is up-to-date, clever, good and kind to his neighbors, well liked by all, and deservedly so. He is a serious thinker and has sound views on current events. But one cannot get him interested in anything at all spiritual because he does not believe that there is any such thing. He will not go to church—it is a waste of time. He will not pray because he thinks he would be talking to empty air, and there are many others like him.

There is no doubt about it, the Christian Church is being put to a test when its members become indifferent. It shows that there is something wrong not only with the members, but with the Church itself. When people begin to ask, "What's the use?" the Church must give a satisfying answer or lose its influence.

I remember a professor at college who taught us many things

not included in his English course. One day he said, "Gentlemen, never ask yourselves the question, 'What's the use?' It is the most dangerous question that there is. It puts unhealthy thoughts in your mind. For can you tell me what is the use of most of the things we do?"

However, I am going to ask you the same question, because we need more than anything else in the world to know the right answer for ourselves. "What is the use of going to meeting?" We need to have a clear knowledge of why we go to meeting, what we get when we go there, what the meeting means to us, and what we mean to the meeting. In other words, every one of us, whether old or young, serious-minded or not, no matter who he is, must know more about the relation of himself to the meeting and the relation of the meeting to Christianity.

When faith works, it is true to itself. Faith reckons upon God and acts independently of other things, looking only to Him. It is when the heart is beset by things around, and faith has lost its control, that other influences spring up and supplant it. Faith is entirely new to man, and contrary to his natural habit of judgment, however keen that may be. It is strange to him to close his eyes to the visible, and to his own feelings; and to look for a new light, a Divine judgment about everything. This faith does, and while faith is acting, there is a marked energy in separating from the things which savor of man, but as soon as faith wanes or ceases to be active, then other influences rule; for the heart of man must be governed by something, and unless a power greater than man's own rules his heart, he must be ruled by what springs up there, or by what acts upon him as a man.—Sel.

There are some things that can only be understood by experience. We can only know the sweetness of honey by tasting it and the beauty of the rainbow by seeing it. So we can only know the joy of salvation by experiencing it.

Supplementary To The Treatise On "Holiness and Empowerment."

(Continued from page 5)

carefully selected and classified covering the work of each department.

Who would be so unwise as to submit the set of questions prepared for the high school to the grammar department, or those prepared for the grammar department to the primary department? It certainly would be unjust and unreasonable. But each department receives its proper set of questions, and every scholar that answers all these questions, and works all these problems correctly that are submitted to his respective department receives 100 percent, and is pronounced perfect. Hence, we find perfection in all these departments in their various stages of development.

God deals with us individually, and makes no demand of us to do or be that is beyond possibility. And when we yield instant and universal obedience in the best possible way we know how, with our whole mind, soul, heart and body we have 100 per cent—Christian perfection.

"Now the God of peace make you perfect in every good work (or thing) to do his will." "Mark the perfect man and behold the upright; for the end of that man is peace." "Be perfect."

Let us go on unto maturity. "We all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

"I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness."

WASHING THE SAINT'S FEET.

(Continued from page 7)

and assumes a peculiarity that distinguishes it from all other acts of the kind. This is virtually conceded by those who do not hold it as an ordinance, and even by those who claim that the disciples' feet were filthy and needed washing.

Even if this letter were established it would not change its spiritual import. All admit that it has the significance, and that it is symbolic of, or illustrative of Christian graces. If so what has custom to do with the old or new? If Christ simply set an example of humility to subdue the pride of the disciples, expressed by their dispute who should be the greatest; He certainly taught that the lesson should be perpetual. If he meant more and enjoined more, is it not equally binding in all time to come?

We will give some reasons that seem patent in the narrative, why we believe it to have been more than simply a reproof of their pride by doing a menial service that they ought to have done. Our opinion is that the pride that lurks in the human heart and is so difficult to humble, and so much in the way of self knowledge, was the occasion of this object lesson, rather than the out-cropping of pride on one occasion.

1. Peter refused to be washed, and one of two things must have been the cause; either he knew that his feet had been washed or that he felt too unworthy to submit to have his Lord wash his feet. It is quite probable that both factors entered into his refusal. It however looks as if the former were the chief element. His refusal if persisted in would have severed him from Christ. Would such a humble feeling of unworthiness alone have done that?

2. Peter did not know the import of Christ's act. If it had been the simple cleansing of his feet, he would certainly have understood it. It has been well said that every child knows why its mother washes its feet.

3. Peter had the promise of knowing thereafter why his Master washed his feet. After Peter had denied his Lord and became converted he had a better insight into this peculiar act; after the Pentecostal baptism it was all plain to Peter.

4. It was said to Peter, "If I

wash thee not thou hast no part with me." Again, "He that is washed needeth not save to wash his feet but is clean every whit; and ye are clean, but not all." It is a fair deduction that it is symbolic of a spiritual cleansing.

5. It is an expression of love to his disciples: "Having loved his own he loved them unto the end."

6. It is an expression of his great humility of which it is an example. And may it not symbolize that great condescension in which he became incarnate and suffered and died to redeem the world. On this point I will quote from the Sunday School Times, Vol, 32, No. 40, the words of Alexander McClaren, Manchester, Eng. "But while the deed in itself was the most touching manifestation of the tender emotions that filled Christ's heart, and loses its supreme beauty unless we think of it as the spontaneous outgush of his love, we can scarcely fail to note how it symbolizes his whole work, or, rather how it shows the same principles at work on a lower plane, which find their highest manifestation in his incarnation and life of service. He arose from his place in the uncreated glory. He divested himself of the robes of his divine majesty. He assumed the form of a servant and girded himself with a slave's badge. When Christ assumed the work of redemption he laid down the glory he had with the Father before the world was and humbled himself to the death on the cross. His humiliation is described in Isa. 53: 1-8, referred to in Acts 8: 32-33, and again by Paul in Philip 2: 7-8. The eucharist, is commemorative of the sufferings of Christ, and is not the washing of the saints' feet commemorative of his great humiliation?

7. It symbolizes service. "He came not to be served but to serve." In feet washing the disciples symbolize service to their Master and to each other. A symbol is never worth anything without the substance which it symbolizes. Where there is

no substance there can be no shadow.

8. This service was confined to the disciples of Christ and enjoined only on them. Paul calls it "washing the saints' feet." I Tim. 5: 10. This confines it to the church and stamps it as a religious act.

This series of facts show plainly that this service was out of the realm of common custom and unlike anything that ever occurred in this line. The principles that are represented are eternal and to be interwoven into the lives of the followers of Christ. And as man is short-sighted and forgetful he needs something tangible to remind him of his duties and his privileges. Hence Christ enjoined cleansing. The bread and wine as tangible ordinances upon his church. Baptism to symbolize symbols of his **broken body and shed blood**, being commemorative of his sufferings and death. Feet-washing symbolizes the love, the humility and service of Christ and that of his followers toward him and toward each other.

If baptism and the eucharist are binding, then washing the saints' feet is also binding, as we shall show that the terms of institution are stronger in the latter than in the two former. "If ye love me keep my commands."

It is said, that not the act but the lesson it teaches is to be perpetuated. Assuming that it is only a labor of common sociability, will it do to act from that standpoint? If our weary and foot-soiled brother comes to us, will it do to say to him I am humble enough to wash your feet, but I do not understand the Savior to mean that the lesson it teaches (if it teaches any) to be perpetuated, so wash your own feet. Would not in this way the example and the lesson be lost? It seems that the symbol and the lesson cannot safely be separated in any of the ordinances.

To be continued)

Bible School Department

SCHOOL NOTES.

September twenty-second was a busy day at the school.

Saturday, September twentieth students from many different parts had reached this section and were arranging for rooms with those in charge. Sunday was a day of greeting and Christian fellowship. The Bishop, gave appropriate words of welcome to the students present. Then our hearts were warmed while listening to a message from the Lord through our brother, Enos H. Hess. In the afternoon a number of the students and several teachers walked to the home of the Bishop and spent a short time in singing. The climax of the day came in the evening following the children's meeting and young people's service. Our brother, B. Frank Long, who brought his daughter to school, stayed for the evening services and preached for us. Each listened with interest to the stirring message suited for the occasion. The uppermost thought of the sermon seemed to be a warning against the spirit of emulation in Literary society work and athletics. He spoke to the point; but in love. More of our brethren ought to visit the school and speak the burden of their hearts.

The Board of Managers and Faculty are avoiding the evils which our brother pointed out, but cannot dispense with the necessary development that a christian school must have along literary and physical lines. A farmer must do more than read his Bible and pray; there is work to be done. The same is true of the work at the Bible school; but we must all keep in the will of God. This requires prayer and watching on every line. Let us pray for one another that each might keep true to the Master.

Monday was the day when Grantham became alive by the arrival of many more students, both old and new. Scenes of the day:—students selecting their rooms and arranging their belongings in their new homes; a large group at the office deciding which studies to pursue; in the dining room and kitchen, dishes and many other utensils were being reshined for use. One hurrying across the campus was heard to exclaim, "This is the biggest day Grantham has ever seen." This statement was made because of the fact that in no previous year has the Bible school had as large a student body at the opening of the fall term. To see Brother Hess in the pulpit on Sunday and riding on top of a large load of trunks on Monday, is the example set by the head of the school for faculty members and students. We believe with the Apostle Paul that making nets, or hard labor, is noble.

While the work looks encouraging, the needs become greater. The growth of the school increases your prayers are the greatest needs.

God answers prayer. Last Sunday evening not less than eighteen came to the altar of prayer. Heaven seemed so near while we stood in a large circle and listened to the requests for prayer, and expressions of purposes to go through with God. In the students' prayer service on Tuesday evening a number testified to having received definite help and could report victory.

* * *

TEACHERS TRAINING COURSE

The Teachers' Training Course of the Brethren in Christ Church is now ready for use. The work has been examined, authorized, and recommended by General Conference, and published under the direction of the Messiah Bible School and Missionary Training Home, Grantham, Pa.

The book has fifty one chapters or lessons, divided as follows; fifteen chapters on the Old Testament, fifteen on the New Testament, The Sunday School pupil and Teacher each having seven chapters respectively. The subject matter of the course is practical, sane, wholesome, and scriptural. The treatment of the same is systematic, logical, and fascinating.

Every adult member of the Sunday School, throughout the brotherhood, should have this course in their possession, and all, who have taken some other course in teacher training, ought to enroll as students. The Messiah Bible School will give each person completing the course a Teachers' Training certificate and credit for one unit of Bible work in the school.

Eld. John A. Climenhaga, head of the Bible Department of the Messiah Bible School, will gladly give instructions to all interested in taking the course, and will correct all papers sent to him. The books price thirty five cents each, prepaid, can be gotten from the School. Don't delay but let each district send for the books at once for information as to the best way of organizing classes in the respective districts.

* * *

A young man in Dutton, Mich., saw the motto, "Eternity," above the pulpit. The next day he drove to Grand Rapids, a distance of ten miles. The rattle of the wagon seemed to say, "Eternity." When he reached home the clock seemed to tick, "Eternity." He was sized with conviction, surrendered to God, and was saved.

Our Young People

NOAH'S CARPENTERS

It was a late hour at night. Two persons were leaving the city of N—, and passing along the water-side to a beautiful valley, where one was a resident, and the other a guest. The taller, the elder of the two, was actively engaged in a work of benevolence, in the blessing of which the people of N—, and the students of—College mutually shared. The work was too heavy for him, and he had invited his young friend, an unconverted lad, of whom we will speak as Henry, to aid him. Together they had spent many a day in supplying the Christian laborers, who co-operated with them, with choicest means of usefulness, as they came to the depository of truth. Weary with their toils, they were now returning for a night's repose. Hitherto, not a word had been addressed to the obliging lad about his soul. The fitting occasion seemed to have arrived. A quaint but fitting manner was chosen.

"Henry," asked the elder of the two, "do you know what became of Noah's carpenters?"

"Noah's carpenters!" exclaimed Henry; "I didn't know that Noah had any carpenters."

"Certainly, he must have had help in building one of the largest and best proportioned ships ever put upon the stocks. There must have been many ship-carpenters at work for a long time, to have constructed such a vessel in such an age. What became of them, think you, when all the fountains of the great deep were broken up, and the windows of heaven were opened?"

"What do you mean by such a queer question?" Henry replied.

"No matter what, just now. Please answer the inquiry. And you may also tell me, if you will, what you would have done in that dreadful hour when the storm came in its fury, and Noah's prophecies were all fulfilled, and all but the preacher of righteousness were ready to be engulfed in these black waters?"

"I don't know," said Henry, in a half-thoughtful, half-trifling manner;

"perhaps I should have got on the rudder."

"—This is human nature exactly, Henry. It would 'climb up some other way, rather than enter the fold by the only door. It would 'get on the rudder,' in its pride and short-sightedness, rather than go into the ark of safety. It would 'save itself,' by hanging on at the hazard of being swept away by the gulf of despair instead of being saved by the provision of Infinite Love.

But I'll tell you plainly what I mean, Henry, by Noah's carpenters. You have kindly and generously given me your aid, day after day, in building that N—through which many, I trust, will be saved. I feel grateful for your help. But greatly fear that while others will be rejoicing in the fruit of our labors, you will be swept away in the storm of wrath which will, by and by, beat on the heads of those who enter not the ark of Jesus Christ. No human device will avail for you. 'Getting on the rudder' will not answer; you must be in Christ, or you are lost. Remember Noah's carpenters, and flee to the ark without delay."

—They reached the house and parted. The winter came. The lad was placed at school. He visited home during the vacation, and then stated that the conversation detailed above had never passed from his memory. It led him to serious reflections, and ultimately to the ark of safety.

Though Noah's carpenters were all drowned there are a great many of the same stock now alive; of those who contribute to promote the spiritual good of others, but who personally neglected the "great salvation."

Sunday-school children, who collect for the poor, or contribute their money to send tracts and books to the destitute, or to aid the work of missions, and yet remain unconverted, are like Noah's carpenters.

Teachers in Bible-classes, and Sunday-schools, who point their pupils to the Lamb of God, but do not lead the way, are like guide-boards that

tell the road, but are not travelers on it; or like Noah's carpenters who built an ark, and were overwhelmed in the waters that bore it aloft in safety.

Careless parents, who instruct their children and servants, as every parent should, in the great doctrines of the Gospel, yet fail to illustrate these doctrines in their lives, and seek not a personal interest in the blood of Christ, are like Noah's carpenters, and must expect their doom.

Printers, sewers, folders, and binders, engaged in making Bibles and religious publications, who are doing much to increase the knowledge of the Gospel, and to save sinners, but so many of whom are careless about their own salvation, will have the mortification of knowing that, while their toils have been instrumental of spiritual good to thousand, they were only like the pack-mules that carried a load to market without tasting it; or like Noah's carpenters, who built a ship in which they never sailed.

Wealthy and liberal, but unconverted men, who help to build churches, and sustain the institutions of the Gospel but who "will not come unto Christ that they may have life," are hewing the timbers and driving the nails of the ark which they are too proud or too careless to enter. Perhaps they think they will be safe on "rudder," but they may find, too late, that when they would ride they must swim—that when they would float they must sink, with all their deeds, unmixed with faith, as a millstone about their necks.

Moralists who attend church and support the ministry, but who do not receive into their hearts the Gospel they thus sustain, are like Noah's carpenters.

Perhaps the Christian reader will be encouraged by this narrative to speak a word in season to some of these ark-builders. Tell them that the storm of wrath will come. Tell them that, "getting on the rudder" of the ark, and all other human devices for salvation, are vain refuges of lies. Tell them that the ark is open, that it is safe, that it waits for them. The dove and the olive-branch are in the ark. The bow of mercy spans the

heavens above it. Peace and hope and salvation are there. But, if scorned or neglected, when once the door is shut, they only that are in the ark will "remain alive." Who can abide that storm? Who can buffet those waves? Who will survive that deluge?—R. S. C.

DOUBLY SAVED.

In-Kaffir-land, many years ago, the wolves were very bold, and among other fearful acts the following story is told of them:

One evening before the Kaffirs had lain down in their huts, a little girl about eight years old was lying near the door of her father's dwelling, when four wolves suddenly came upon her, and carried her off.

The neighbors heard her screams, and ran after the cruel robbers. As soon as they overtook them they forced the wolves to let go their hold and to scamper away, but they found the poor child badly injured by the teeth of the hungry beasts.

The parents nursed the little sufferer in their hut, but they could not heal her wounds, and as they thought the child would die, they were anxious to get her out of their hut before she expired, for the Kaffirs could not bear to touch a dead body.

The light of Christianity had not shed its softening power over their dark hearts, or they would have cared for their child even unto death. As it was, they gave her the choice of the manner she preferred to die, and she said: "Take me to the woods."

Her parents carried her a great distance from her home, and laid her down among some thick trees, where no eye could see her, no human ear could hear her dying groans.

They did not even stay to watch beside her; they left her all alone. But God had His eye upon her, and He heard her groaning. As she lay there by her self, a thought came into her mind—It was God who put it there. She remember-

ed the missionary; she knew where he lived. She said to herself: "I will try to creep to his house; he is kind, and he will not cast me out."

She found it very hard to drag her wounded limbs over the rough places, and to climb the side of the green hills. After creeping along a considerable distance she reached the missionary's dwelling. He was touched with compassion when he beheld the condition of the child. He laid her upon a soft bed, washed her wounds, dressed them with ointment and bound them with linen cloths, then watched over her day by day till at length the sore places began to heal.

While he nursed her, he told her of the Saviour who had done more for her than he could; who delivered His lambs from the power of Satan, and who laid down His life that they might not perish. Thus she learned of the love of Jesus, and it was here that she believed in Him.

When she was quite well and the marks were almost gone, he asked her whether she wished to go back to her parents. "Oh, no," she said: "They cast me out, but you took me in; I will stay with you."

A little while afterwards the missionary was walking a short distance from his house, he heard a child's voice. He looked, and saw the poor little one among the woods praying most earnestly to God.

Thus did the child reward his love and pity; thus did a loving God and Father cheer His lonely servant by enabling him to lead one of His lambs to Jesus.

How much had she to thank God for, even that she had fallen into the jaws of the wolves, for in that marvelous way she had come to hear words whereby she was saved—body, soul and spirit!—Sel.

In the valley of humility we never quarrel with God, or object to His sovereignty, but on the mountain of proud self-importance we do both.—Selected.

HE PRACTICED WHAT HE PREACHED

A chaplain on the battlefield came to a man who was wounded, lying on the ground. "Would you like me to read you something from this book—the Bible?" he asked the soldier. "I'm so thirsty," replied the man; "I would rather have a drink of water. Then the soldier asked, "Could you put something under my head?" The chaplain took off his light overcoat, rolled it and put it gently under the soldier, "if I had something over me! I am very cold." There was only one thing the chaplain could do. He took off his own coat and spread it over the soldier. The wounded man looked up into his face, and said gratefully, "Thank you." Then he added feebly, "If there is anything in that book in your hand that makes a man do for another what you have done for me, please read it to me."—Exchange.

REASON AND ARGUMENT

A preacher once when visiting a town in the North of Scotland was giving away tracts and inviting a passer-by to his Gospel meeting, when he was addressed by a jeering skeptic as follows: "Yes, maister, I'll come tea yer meeting if ye'll invite questions." "Ah," said the ready servant of God gauging his man at once, "The Lord, my friend, does not invite questions" He invites sinners. He does not say, come, let us argue together; He says, 'Come, let us reason together—though your sins be as scarlet they shall be as snow; though they be red like crimson they shall be as wool.' Souls go down to a lost eternity after a life wasted in argument, when a few moments' reasoning would have saved them. It is not a question of what you think of the church, the creed or the preacher, it is, 'What think ye of Christ?' It is upon this your salvation depends."—Sel.

Foreign Missionary Department

Some of the problems that our brethren, members of the Foreign Missionary Board, will be called to carefully consider when visiting the Foreign fields.—In India.—

Saharsa school extension Saharsa boys and girls orphanage, Saharsa medical work, Saharsa Land extension, Saharsa church building, Madhepura, Buliding, Madhepura girls' school, Supaul Land extension, Supaul Orphanage and land, Kaph Dumolia inland Mission Bungalow Kaph Dumolia inland school Bhotunia inland Mission station, Inland touring and equipment, Sunday schools, Christian support and land, Missionary and children problems, Hill rest—Furloughs, Missionary sick problems, Christian Native workers Problems, support training, membership, etc., and many similar problems in Africa.

Sister Lottie Rohrer, at the last word from India, was in the Eden Sanitarium recovering slowly from a severe nervous breakdown following the death of her daughter Gladys and the sad news of the death of her mother, sister S. R. Smith of Grantham, Pa.,

This sickness greatly hindered Bro. Rohrer in his work of building, and the overseer is much concerned for fear he will not be able to get the building completed in time for the accommodation of the new, additional workers which are now on their way to India.

This matter of going to the Hills, writes Eld. H. L. Smith, is requiring quite a good bit of real earnest attention lately.

Sickness has a very fair chance of winning the life on the hot plains so that there is very little recourse but to go to the Hills to build up slowly the body which often in a few days goes completely under.

He further states that, "Mrs Smart. deserves a vote of thanks from our General Conference and

from the F. M. Board for the way she has stood by our mission and especially us in our heavy sickness and trials. She has given us real homes at a rate of \$8; cheaper per month than her regular boarders, even tho' her regular rates for these boarders are nearly \$10; cheaper per month than other boarding houses.

Her mother was a German missionary, so she has the spirit of a real missionary in her and tries to help every person in real need. She has at different times given both clothes and money, and other gifts to our missionaries, and she seems to have a real love for us all.

Formerly she did not attend religious services, but thru a cottage prayer meeting held by us she became interested again in her soul and sought and obtained salvation.

Last year she was led to lay off all gold and jewels and but aside her fancy dresses. Then she began to show symptoms of that dread disease Arthristis which is apparently a family heritage. She at once wrote me to come and baptize her. This I did, tho' there was another missionary from Australia who offered to immerse her once.

She was healed of Arthristis the morning of her baptism as a proof that she was to be baptized at that time.

Since then she has shown special preference for our people.

She accepts Divine healing, practices tithing joyfully attends services regularly, believes in the second coming of Christ for his saints, and the millennium, and fully consecrated herself and all unto the Lord.

But to crown her goodness she came to me several weeks ago and asked me if I would accept a piece of land near her place as a gift to the mission, to be used to build a mission Rest Home for our own

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MISSIONARY ADDRESSES.

AFRICA.

Bish. H. P. and Grace Steigerwald. Eld. H. J. and Emma Frey, Miss Hannah Baker, Matopo Mission, Bulawayo, S. Africa.

H. Frances Davidson, Macha Mission, Choma, N. W. Rhodesia, S. Africa

Walter O. and Abbie B. Winger, Sr. Salie Doner, Miss Sadie Book, Miss Cora Alvis, Miss Mary Heisey, Bro. Lewis and Sr. Elizabeth Steckley Mtshabezi Mission, I. O. and Alice Lehman, Box 5263 Johannesburg, Transvaal, S. Africa.

Harvey and Naomi Lady, Lourenco Marques, Portuguese, East Africa.

Eld. A. C. Winger, Matopa Mission, Bulawayo, S. Africa.

Eld. Myron and Adda Taylor, Sikalonga Mission, Choma, N. Rhodesia S. Africa.

INDIA.

Eld. H. L. and Katie Smith, Ruth Byer, Saharsa, Bhagalpur dist., B. & N. Wn. Ry., India.

D. E. and Lottie Rohrer, Anita Zarger, Supaul, B. & N. W. Ry. India.

Effie Rohrer, Dauram Madhipura, N. Bhagalpur, B. & N. W. Ry. India.

Eld. Amos D. M. and Nellie Dick, Saharsa, N. Bhagalpur Dist., B. and N. W. Ry, India.

Bahaglpur Dis't., B. N. Ry., India.

missionaries. I could not help but feel that this was a real God send, especially since we had just heard how the Lord was also working toward the same end in Africa.

Land is very expensive in Darjeeling.

The Mennonite Church from central India is also trying to buy land and buildings in Darjeeling. They can get nothing under \$20,000 for two houses and adjoining land. The next best offer is \$40,000; for three houses. If we build on this donated land it would not cost more than \$3500—this then would solve the Hill problem for our church. The children problem would then be well solved, also the sick problem and would enable

us to have services here in Darjeeling three times a week regularly for the greater part of the year.

It has been a trying time in many ways, war conditions are still hard, and the famine condition prevalent and severe at this present time, causes very heavy suffering. We carry on regularly as our mission work—Evangelistic work, Sunday school, medical work, services in Mission Compound and building work. These varied tasks keep us very busy, etc.,

The Supaul work has been greatly hindered because of sickness, Bro. Rohrer is now there getting things in operation again. During my stay here in the hills Bro. Dick has been helping things along fine, paying a weekly visit to each station.

In the interior we have one school opened for beginning children.

It has ten pupils with very good prospects. Bro. Dick went to inspect the school and reports all going well. I hope to join the work soon. There may be several more baptisms soon again.

Our little girl, Leoda is attending school at the same place, Anita Rohrer is going and seems to like her school so very much. She, Leoda, begged us so much last year to go to school that we promised to let her go this year, though she is not yet five years of age. She is learning nicely and sings songs, English and Hindi; speaks both languages well and reads a little, counts to fifty and knows a number of Bible stories.

Little Joseph, who is our latest precious acquisition is doing excellently. He had his first donkey ride the other day when we were over to the Sanitarium to see Sister Lottie Rohrer.

SOUTH AFRICAN BIBLE CONFERENCE NOTES (cont.)

MISSIONARIES BIBLE CONFERENCE.

Although one of the subjects assigned to each day was taken up in the forenoon and the other in

the afternoon according to the provision of the program, yet there was not time enough for the discussion that was desired. It will no doubt be interesting to the reader if we give the list of subjects and the speakers. They were as follows:

Chairman --- Bro. Steigerwald.
July 31.

Intercessory Prayer: its character and results.

Sr. Davidson.

What is Holiness, and how can we best lead our people into the experience?

Bro. Frey.

Aug. 1.

Solomon's Temple Spiritualized.

Bro. A. C. Winger.

What is Holiness, and how can we best lead our people into the experience?

Bro. Frey.

Aug. 2.

What themes of Scripture are found most fruitful of results in giving the Gospel to the Natives, and how may they best be presented?

Bro. Lehman.

The Return of The Lord.

Bro. Taylor.

Aug. 4.

What are the principles or more important branches of Mission Work, and what relation do they bear to each other?

Bro. Steckley.

The Return of The Lord.

Bro. Taylor.

Aug. 5.

Experiences and illustrations of results obtained by giving the Gospel in the schoolroom.

Sr. Book.

The Return of The Lord.

Bro. Taylor.

Opportunity for general discussion will be given at the close of each address.

Such was the program as prepared by the Committee and carried out except for a few changes

which became necessary at the time. Bro. Lehman not being able to be present, Bro. Steigerwald spoke in his stead, and when more time was desired for discussion on the question of Holiness and its presentation to the Natives, this was arranged for toward the end of Conference.

The days of this and the following Business Conference were begun in the morning by the Workers gathering for an hour's worship led by one of the Sisters, and in the evening closed with a preaching service conducted by one of the Brethren.

All of these times of meditation on the Word of God, with the special lines of study during the day were a blessing to all. At times the Master's presence was very sweetly felt, and at the close of the series of services all could say, "It was good for us to be here."

Missionaries' Business Conference.

During the three days given to this, some of the usual routine work regarding the Natives' evangelization and education was disposed of; and as the years pass, new conditions, often most perplexing and devious, arise, which demand new solutions, and new changes here and there it may be, in the personnel of the Missionaries or Native helpers.

Dedication Of The New Mtshabezi Church

We will turn backward a few days in our notes to speak of the dedication of the new Native church erected at Mtshabezi Mission by Bro. W. O. Winger. The building is a very sightly and substantial one, and ample for some time to come, but the words of the Apostle Paul come to mind who said that the "Builder of the house hath more glory than the house."

The dedicatory sermon was preached on Aug. 3, by Bish. Steigerwald, who chose the dedication of Solomon's Temple as a basis of remarks. Forceful and instructive were the lessons given upon the use, the duties, the sacredness of God's House.

At the close of the sermon, Bro. Winger read to the congregation a statement of the expenses incurred in the building of the church with an account of assistance received to build it, whether money from the Home Church in America, from Natives, or the days of work done gratis by the Natives. He showed, that there was still a debt standing of about \$185.00 whereupon Bish. Steigerwald, again arising, announced that on the following Sunday when more of the Native members should have arrived, they would be given opportunity to wipe away the last score, the last reason for mocking of unbelievers as far as the building of the church was concerned. With a number of reminders of their large sacrifices to their tribal god who is not a living God, and of how much more all should be willing to give to the cause of Him who is our God and only Savior, the meeting closed.

We will see what they did on the next Sunday at the time appointed.

(To be Continued.)

HE GAVE ME HIS HAND.

It is said that Judson, one of the first missionaries in Burma, once stopped in a village on the banks of a river. Seeing a woman close to the landingplace, he offered her his hand, and asked how she was. A few moments afterward he was called back to the boat, and left her with his blessing. Judson probably thought no more about the incident; but what was the result?

The woman had never before received such courtesy from any man. Though a princess, she had been treated as a slave. She had seen, she said "one of the sons of God." and after this nothing would persuade her to worship the heathen gods again. she had served them ever since a child, but she said, "They have never prevented my husband from beating me. This man spoke kindly to me, and

For E. Visitor:—

My wife and I on Sept. 15th. for the Pacific I left Indiana coast, stopping going on to Up-enroute at Chicago, Brown and Dickson counties, Kans., then land, and San Francisco, Cal. At all of these places we held missionary meetings. We found a good interest

throughout regarding missionary work in all of the districts which we visited. During the last week or so our bodies became quite fatigued after a few weeks visiting, however we got rested up in San Francisco before sailing.

On Oct. 18th. our ship the "China," set sail, which was two days late in starting. All of our party has had a slight taste of sea sickness, but are pleased to say it continued only for about forty hours.

gave me his hand. His God must be the God."

That very night she began to pray to the unknown God of the white foreigner—a most touching prayer: "Lord God, in the heavens, in the earth, in the mountains, in the sea, in the north, in the south, in the east, in the west, pity me, I pray. Show me Thy glory that I may know Thee who Thou art."

Thus she continued to pray for five years. Then a Christian missionary came to that needy district. She then heard the Gospel, and at once became a Christian. She helped to establish a Christian church at Dong Yahn, out of which two others soon grew. From that time Guaping (that was her name) tried to win for Christ all she came in contact with. She had great power with every one, for she herself lived so near to Christ.—The King's Messenger.

OF TO INDIA.



A Native Baptismal Service in Africa

We are due to arrive in Hong Kong on Nov. 12th. where we change ships. There we get one for Calcutta direct. Several missionaries are on board for different fields.

As we continue on our journey we ask all who know the worth of prayer to hold us up at a throne of grace while we go down for souls,

We remain yours for the lost of earth.

Clarence and Ruth Heise.

On the Pacific, Oct 20, 1919.

ORGANIZING A VILLAGE CHURCH

A "Heaven Doctrine" sign over the door and the ten commandments on the wall transforms any idol temple into a church in China. An unlettered man from O-KaDa heard of God and went to a church in a neighboring village that he might hear more about the Father of men. At last he resolved to open a church for his neighbor's benefit, and calling a village writer, instructed him to prepare a tablet containing the Ten Commandments, for they must be hung on the wall, he said. He could not recall their form, so he abbreviated as follows:

1. One God.
 2. Don't use mud and wood to make Gods.
 3. Don't use God's name lightly.
 4. Six days work, one day rest.
- Gospel Banner.

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